RELIGIOUS.

Services and Sermons Yesterday in the Metropolis and Elsewhere.

Church Consolidation, Christian Charity, Credulity, Constancy and Catholicity Carefully Considered.

The Provinces of Parents

Biblical Ballets for the Bulls and Bears.

Dedication of a New Catholic Church.

A Colored Man on the Condition of His Race.

The remarkably fine weather of resterday had an undoubtedly entivening effect on the regular and occasional church-goers. The churches generally were remarkably well attended, sithough many of the fashionable folks have already left the cky. The preachers seemed to feel the good effects of the beautiful weather, as the sermons generally were characterized by more than ordinary warmth, liveliness and brilliancy. The following are fair specimens of of yesterday's discourses, and will be found wall worthy of perusal.

TRINITY CHURCH.

The Rev. J. R. Love, an Extremely South-ern Colored Brother, Occapies the Sarred Desk, Prenches the Sermon and Serves at the Communicator The Need of the Church South-Heathen Condition of the Colored

Trinity church yesterday morning presented as fine an example of the triumph of the 'new departure" which was inaugurated with guns at Sumas has yet been afforded here. Trinity, has long been understood, at least rivals Grace church in the aristocratic oder of its clergy, deacons and membership, and a belief had obtained in relation to it that, while perfectly willing that all should be saved. It was thought pro-per that the various social grades should find salva tion in separate consistent spheres. That the belief was not, or is not now, well founded, was demon-strated vesterday in a way that was quite pronounced. During the earlier services at the altar the eyes of the vast congregation discovered among the cherub-like boys who sang and the gravely dignified priests and deacons an unmistakable colored brother—not a single shade of color—wear-ing the priestly robes and taking part in the service. At first there were those who wondered, those who were deeply concerned, those who feated some wrong would be done, and near the door those who tather enjoyed the sight, and thought there was coing to be fun.

The preliminary service was concluded with due solemnity and effect, and the more excitable among

poleannity and effect, and the more excitable among the congregation were becoming somewhat nervously used to it, when;

The most dimeyur alasm and experient functional assurence as the dark yet sprightly end really comely form of the stranger ascended the ledder and look his place in the starger ascended the ledder and look his place in the secred deek. The congregation drew one long breath, and every two eyes gleamed with varied expectancy. "I wonder," said a real nice out lady, "I wonder what that black man's a going to do up there;" and, to her somewhat be ridered daughter. Susan Angelina Jane, in a whiseer, "What on each his no up there for, with a white dress on and all?"

But Susan Angelina Jane had an eye to artistic meets find, like the rest of the congregation, was spaily enjoying the signt. Had the sounding board which rises from the rear and overlangs the desk been panied, glided and otherwise decorated for that capelis occasion the colors, lights and shades could hot have been more artistically placed to produce a bin effect. The otive branch reaching out from the base of the design, the help produced by the gastight placed to warm, by its gleam, the colors of the control design, and the white dove of promise effectively thrown out until it seemed midway between the olive and the very dark-skinned speaker's head was an effect to midway between the clive and the tery dark-skinned speaker's head was an effect to absorb an effect eye and fill the mind with dreamy delignt. Host the flue specimen of an educated African remained as he stood at the focal point of the group the speciators there would have gazed for an hour and still have been highly pleased. But our colored friend was not there to exhibit himself; he was there to advance his cause, and he did so. He is known as

He was there to advance his cause, and he did so, He is known as

REV. J. E. LOVE;

Is a deacon of the dicusse of Florida, stationed at Jacksonville, and visits the North to find aid in his Southern missioners work among the colored race. In pursuance of his work he chose as his text Lake xix., 13, "Occupy till I come," and I. Coroncies, xxix., 4, "For ail things come of Thee and of Thine own have we given unto Thee."

Having declared his text he said, in excellent voice and wath fine effect, as follows:—

In different passages of God's Holy Word the Christian life and work are represented by various fursely. In one place we find them represented adder the figure of a race, in another a warfare, in another inder the figure of the labors of a ymeyard. But, whatever be the suggested by each, one lides its suggested by each, one place we whole, one important lesson is intended to be incurated, which is that labor, active, diligent, carnest and incessant is necessary to the accomplishment of all high purposes, and that as applied to the Christian life, each man's salvation being in part in his own hand and having to be wrought out by himself, properly using the means which God had forvided for him, that active, diligent, carnest, incessant labor is not the less necessary for the complishment of this highest of all purposas.

THE PARTICULAR PIGER.

ander which the kingdom of God ir represented in the parable before us is a nost striking, exact and controllensive libertation of our position in respect

under which the Kingdom of God Ir represented in the parable before us is a most striking, exact and comprehensive illustration of our position in respect to God, and of the duties maturally growing out of that position. It does not only colvey the simple impression that the reward of toil is commensurate with the labor expended, but it makes it imperative on all to labor, by setting forth the fact that here are other interests besides our own individual interests involved in the great work of life, by latroducing another whose claims are higher this than our own, and by bringing before the vision of the mind the great day of recogning, which, with raid, impartial exactness, the Great Sudge of all will claim what is His, and will mete out to every one the due reward of his labors. In it the respective besidens of God and ourselves are clearly demonstrated to be these of laborations of God and ourselves are clearly demonstrated to be these of laborations of God and ourselves are clearly demonstrated to be these of laborations of God and ourselves are clearly demonstrated to be these of laborations of God and ourselves are clearly demonstrated to be these of laborations of God and ourselves are clearly demonstrated to be these of laborations of God and ourselves are first cause of the more pleasing light of a Father, whose duty and bleasure it is to satisfy the desires of His children, and to pour into their bosoms the rich bleasings of affect or, perhaps, as the Delity, the great first cause of heaven and earth, in whose character love and denoted the ourselves are the nost prominent features, whose compassion and tender merces are over all his works and who is the author of good out not the punisher of evil, they do not look upon thin in His awful character of Governor of the World, whose was administration is based upon the foundation of character by Governor of the World, whose was administration in based upon the foundation of character in the same and angels. They lose algait of Him altogether hatter.

men and angels. They lose signt of film altogether has the

In His own right of the manifeld blessings of life, and see not in temselves the mere holders in trust for a short time of the precious endowments and advantages everywhere scattered around them, for the use, abuse or neglect of which they are so account to Him in His day of reckening. Continuing for a time to impress again his audience that we stank simply as beinness to dod, who is landford of all we have and enjoy. He impressed upon them strongly the day of using what is given them in aid of God's work, claiming that as they should do so, so would they be indeed, as west those with whom the kalonis were left, and thus leading.

GHADUALLY, NATURALLY AND EPERCHICENT to the object of his visit to the North. He claimed that what he asked for the people of his race in the far South could not be denied on the ground that he would ask them as a duty to.

End decide for themselved. Even in the entire district of Florida, he said, and perhans of the entire South, thousands and tens of thousands of all ages are to be found whe have little or to Knowninghes Of fill Lobb's PRAYER.

The knew still less of the Apostles' Croed, and who, it they were asked to fepeal the Ten Commandments, would reads as the Eppeals in the Carlinday.

when questioned respecting the Holy Ghost, "We have not so much as heard whether there be any Ten Commandments." How could it be expected that they should know? Left hitherto to FRAME A RELIGION FOR THEMSELVES, and to work out under its inducaces a destiny in keeping with its character, what else could be expected than that they should "hew out for themselves cisterns.—broken cisterns, which can hold no water." This, said he, they have initially done. They disseminate among themselves unscriptural and, too often, and scriptural doubtines. Their religious faith is a MONSTROUS COMPOUND of the absurd and extravagant superstitions of ages long past, with here and there a ray of Gospel light. Their religious setypees, distigured by the most violant demonstrations of MINITED ANIMAL SENSIBILITY.

long past, with here and there a ray of Gespel light. Their religious erripred, disfigured by the most violant demonstrations of a science of the second of

building kindly placed at our disposal by a public official; but, said he, since by departure from the South

THE GOVERNMENT HAS DEMANDED EVEN THAT. We have no means of our own wherewith to do this great work, and yet we have to face the fact that we indust build a temple where every one shall and a welcome—a place where he may pray to his heavenly Father and hear the glad tidings of salvation, a house the door or which shall not be shut day nor night to offices of prayer and thanksgiving. Secondly, he doclared they required help to enable them to effect the work of the work

When he had concluded his discourse, which was listened to with marked attention and growing pleasure, the plates were passed through the audience, and it is understood that additional subscriptions will be sent to Dr. Oglivie.

When the exercises were closed there was a domminion service, at which Mr. Love officiated, and when all was over he was congratulated by industry prominent gentlemen upon the effective manner in which he had placed the need of the South before a Trigity audience.

FORTY-THIRD STREET METHODIST EPISCO-PAL CHERCH.

The Sinner's Approach to God-The New Way

Versus the Old—Sermon by Rov. F. A. Blades, D. D., of Dereit.

This church was crowded resterday morning with a congregation to whom the Rev. Dr. Blades. Presiding Elder of the Detroit District, Michigan Conference, now in the city as a member of the Pook Committee, preached a sermon of great power and pathos on the contrast between the sinner's ap-proach to God under the new dispensation and under the old. His text was Hebrews x., 19-22:—"Having, the edd. His text was Hebrews x., 19-22:—Having, therefore, brethren, boldness to enter into the hollest by the blood of Jesus by a new and living way which He hath consecrated for us through the rail, that is to say, His flesh; and having a high priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water." To us, standing in the light of the glorious noon of the Gospel, said he, how dark and dim appear the previous pages of God's manifestation to man! Compared with the present he was surprised to see the Church sometimes grow resilve in respect to religious worship and the labor devolving upon teem in carrying forward the work of God in the world. The criticisms of the world are very severe, he admitted, with regard to the exactions of the Church. The prayer meetings, class meetings, conferences, Sanday school institutions, &c., demand so much attention that we are thought to be hampered and bound by so much exaction. But compare the present with the past, it is, indeed, delightful, and is relieved of much of the inconvenience of forms and rites and ceremonies which existed under the law. There is no more of that system of sacrifices of explation—meet and dribs and heave and peace offerings, sin and trespass and wave offerings, when were brought to the priest—there is none of this ceremony in the God's manifestation to man! Compared with the

tion—meat and dribk and heave and peace offerings, sin and trespass and wave offerings, when were brought to the priest—there is none of this ceremony in the APPROACH OF THE SOUL TO GOD.

The theme of the text suggests an order of worship under the new dispensation relieved of all those forms and ceremonies, and which, by its beauty and simplicity of worship, at once lifts the soul into communion with food. The plan suggested by the text is the holy of holies, the immediato presence of Delty itself. Here only could the high priest alone enter once a rear, and not without the shedding of blood for his own and the people's sin. But under the Christian dispensation all the people may enter into this sucred place, now no more with sacrifices and sin offerings, nor by the medium of a priest, but individually, each one holding audience with God. He never, he said, realized the force of this so mych as when, in Chicago on one occasion, he entered a Catholic church and saw a lady enter the confessional to pour out her sorrews and her sias into the ear of her priest. He sorrews and her sias into the ear of her priest. He sorrews and her sias into the soul to come into the prosence of his March. This is God's order; this is man; sprivilege. Heart to heart and face to face, without an interphing sacrifice or priest. Some people make exouse for staying away from the house of God by saying it is only a prayer meeting. There is no such scene since Christ bowed His head on Calvary and cried "It is prayer meeting. There is no such scene since Christ bowed His head on Calvary and cried with a prayer meeting. There is no such scene since Christ bowed his head on Calvary and cried with a prayer meeting in the holiest of all where we this norming bring our offerings of praise and worship in spirit and in truth. So far as the place, it is not ontside the camp, with our hands on the head of the scapegoat, nor with botten oil for the attains to the holiest of all where we have not should retire and hide hinself and by and try to shri

with a feeling of trembling and a desire to fly away. Aftam

OBEYED HIS NATURAL INSTINCT

In hiding from the prevence of a Creator before whom he could not stand erect and pure, and we read of some in the last days who will call on the read of some in the last days who will call on the presence of an offenced God. Whatever will serve to remove this natural fear from our hearts will be found to be not of nature, but of grace. Men have sought to cultivate nature to bordness, but everywhere there is this feeling of awe, to remove which we must have something above ourselves—something supernatural. But we must always guard against a want of respect and too great familiarity in approaching the besty. He (Air, Elades) had often thought that there was a tinge of blasphemy in prayers which he had heard wherein God's name was freely and familiarly used. When we come to examine the question of assurance we shall see how Abraham and Moses and David, Ac., distinguished by the processes of their mines the qualities which they possessed, and in their approaches to God they relied upon means outside of themselves by which confidence was inspired. And shill leads us to inquire the means whereby a sinner whose steps take hold on helf can come into the presence of God and quire the means whereby a sinner whose steps take note on hell can come into the presence of Ged and be able with bollions to approach blue. It is by the bloof of Jesus, called in our text a new and living way. This is our security; this is the sinner's

security.

In my hand me price i bring,
binary to the cross I clieg.
This are my lope and all my piece,
For the Server dued for the:

A single three or grace! "Oh, to grace how great
a droter," is the thousan that intervence itself in all

his prayer and praise. He has a high priest in the person of an eider brother, one who has been touched with the feeling of our infirmities. On, what reason this is for beldness! The Doctor here gave an illustration of a man seeking an introduction at a royal court and finding his own brother in just the position to do it. The dignity of the way by which we come to God is in the fact that it is through the well-beloved son of God. He had often tried to fathom this thought, and wondered how it was done, and how Jesus pleads and
WHAT LANGUAGE HE USES TO EXPRESS HIMSKLP so that he might get an assurance of his prayer being heard. He did know one fact—that "Jesus lives above for us to intercede;" and as the high priest went into the hollest of all, wearing the names of the twelve tribes of Israel on his heart, even so
Before the throns our surety stands,

of the twelve tribes of israel on his heart, even a
Before the throne our surety stands,
Our names are written on his hands;
Five bleeding wounds be bears,
Received on Calvary;
They pour effecting prayers;
They strongly speak for me.
"Forgive him, old, forgive!" they cry,
"Nor sit the ransomed sinner de."

And oh, how the world has shouted and sung,

The Father hears alm pray, &c. The Father hears atm pray, 4c.

He ever lives to make intercession for those who will come to God by Him, Here the poor, penniless artisan goes to the bank with a note which he wants discounted. The cashier knows he has no credit: but, turning over the note, he sees that the credit of the endorser is unlimited. Even so we, presenting our notes endorsed with the name of Jesus, heaven is opened unto us, and we are made frochy welcome to whatever is in it. Let us then draw near in the full assurance of faith, having our hearts sprinkled from an evil consetence and dur bodies washed with pure water, and let us hold fast the profession of our faith without wavering.

CHURCH OF THE NATIVITY.

In What Wuy Can I Best Live a Christian ?-

Sermon by Father Everett.

The Church of the Nativity, on Second avenue, near Second street, was well filled yesterday at the morning service. The choir selected Weber's mass in G, supplemented by Haydn's "Stabat Mater," solo bass. Mr. Hepry Greiner presided at the organ. Miss Orloffsang soprano, Mrs. Levy alto, Mr. Debuhoff tenor, and Mr. Aaden bass. The "Bendicate"

was very finely rendered, and the general singing was much above the average.

After the second part of the mass was finished Father Everett read a portion of the gospel of the day and proceeded to preach upon the duties of the Catholic and the Christian in the work of seeking salvation in the world and in the cloister. He pointed out how those who are unable to embrace a life which brings them into closer and more constant

BELATIONS TOWARDS GOD can yet in their adotted sphere secure the highest prizes of Heaven. Persons entering into the religious orders take vows of poverty, chastity and obedience. These vows are absolute, and they are taken that they may achieve a higher degree of perfection in heliness than is possible outside in the world. They are only for those who have withdrawn from the ordinary pursuits of life. These religious orders were instituted a long time ago, and, of course, suited the character of the homes more then than they do at present. People who have families are

not expected to forsake them, and if they did they would be guilty of sin. Once people have entered upon

not expected to forsake them, and if they did they would be guilty or sin. Once people have entered upon

THE DUTIES OF PARKYS
they are obliged to uphold them. It is ontirely reasonable, strictly just and obliga ory on the part of parents to labor earnestly for their family's welfare. Those who withdraw into religious societies do so that they may serve God with more fervor and flieilly. Let the question be asked, in what way can I best live as a Caristian? The foremost requirement is self-control and self-denial, that we do no violence or wrong, wish our neighbor well, and be disposed to see good to every one rather than harno. What will God give us in return i He checks us in our headlong course and forbids us living as the heathen does. Our recompense will be food's blessing in this life, of God's blessing at the moment of our death, and the patrimony of neaven for all etternity. Those ardent souls who seek by

A MORE GENEROUS SERVICE
to render homage to God are the primates of religious communities. But these are but few, and but gleous communities. But these are but few, and but gleous communities and who cator them out of an overflowing and generous sentiment of piety. The Pope has recently given orders that the term of the noviliate in religious communities shall in fluorible strictly carried out. This will have the effect of deterring those who do not really feel a vocation for a ruligious diffe from experimenting in a clotster existance. Those who reture from the world can hope no alore than for the possession of heaven, and we may hope to gain the same. We have no objection if we get there at all to take the lowest seats and allow these noble souls to take the highest. When we think that for us

GOD BECAME INCARNATS.

and for us in the time past, and in the future we are and will be as much the object of His care as if there was bothing else in the universe, each lowly being an especial object of God's love, and at the time of death will drop away and become as nothing when we come face to face with G

ELEVESTH PRESBYTERIAN CHURCH.

The Unity of All Penitent Believers as the Bady or Church of Christ-Sermon by Rev. Mr. Haskel'.

In the absence of the pastor, Dr. Robinson, who is now in Paris, the pulpit of this church was again occupied yesterday by Rev. Professor T. A. Haskell, of Illinois, who preached upon the evident union of all sincere believers in the Divine Saviour of men. snowing also the uses and abuses of denominationalism in the visible church.

The reverend speaker took for his text the words

of the Lord's Prayer, found in John xvii., 11, 21:-"Holy Father, keep through Thine own name those whom Thou hast given me, that they may be one, as we are. Neither pray I for these alone, but for them also which shall believe on me through their word: that they all may be one, as Thou, Father, art in me and I in Thee; that they also may be one in us: that the world may believe that Thou has

sent me, "
The preacher introduced his subject by saying the twenty-fifth anniversary of the Pontificate of the Pope at Rome had given occasion for many pold assertions in the cathedrals of this and other countries upon that predicted and prayed for unity of the Church which was to furnish evidence to the world of the essential divinity of Christ and of Christianity. In St. Patrick's Cathedral, of your own city. the preacher is represented by the secular press as having said, "As an illustration of this unity, witness the celebration of

THE PONTIFF'S JUBILEE. In the confederacy of independent churches nothing of this kind can be shown, because the spirit of Christ dwelleth not in them, and their Christlanity s but a hollow snow, a "tinselled sham-a delusion that controls the imperfect thought of millions and has its life-breath in an evil animus to the Church of

God and the true teachings of Jesus."

Now, on the evening of the same day in which the distinguished prelate uttered these words I addressed you upon "The Church of God, which He hath purchased with His own blood," and showed

dressed you upon "The Church of God, which He hath purchased with His own blood," and showed the essential divinity of God our Saviour and the common sympathy and homage toward Him of all who are redeemed, and I regard it truly providential that in continuing that train of thought this morning I shall virtually answer such

ASSERTIONS OF THE PAPAL CLERGY
without turning aside from my intended course. I have no controversy with them nor railings against the ecclesiastical organization of their choice. I win not stop a moment to accuse the Roman Catholic Cherch of having many orders of clergy not always narmonious, nor many decrees and another man not siways unhorm, and usages like ecclescy of the clergy, &c., not always equally enforced in all branches and priods of the church. Father Hyacintae and the German professors may or may not be sincere believers the Church. Father Hyacintae and the German professors may or may not be sincere believers in the church. Father Hyacintae and the German professors may or may not be sincere believers in the countries, and still it may be from that there is a real unity of old evangelical believers for which Jesse prayed, and it may be found, perhaps, in Protestant Christendom at large more than in the Roman, the Greek or even the Angitoan Church alone. There must be some unifying principle in that "Caristianity that controls the imperient thought for which our Saviour asked in prayer.

First,—All admit Jesus prayed for

theily the thing for which our Saviour asked in prayer.

First.—All admit Jesus prayed for A REAL, VISIBLE UNITY among His people which should have moral power over worldly men. While His prayer may be classed with those words which show the divine pleasure in one direction while human passion may be in another, yet it must be regarded as prophetic and verily to be faldilled. He pleads for a greater unity of spirit than is yet realized; and it is hard to account for this deficiency except we look upon it as we do upon the ammission of sin into the best moral system to be overraised for good in the furtherance of the Gespel.

Note 2-4 Their me idea of Cavistian unity is totally

capel. 2- The True idea of Christian unity is totally upfike an all-absorbing, despette eccles setciand. Sovereign power vested in one civil prince or the rapal see does not represent as well as a confede-ration of States, with their electoral districts, coun-

ties, towns and precincts, or co-operative churches, with their elective officers and evangelical agencies for the spread of the Gospel of God. The idea of the desired unity is precisely that of the Saviour's vast army of Christian soldiers, of whatever sect, who love him; and it may be composed of ten thousand regiments, with each their special names and uniforms, but all a grand unit under one leader, the capitaln of their salvation, and he who is out of sympathy with Him is out of the true Church and unsound.

sound.

Third—But this unity plainly admits of a useful diversity. There is diversity in unity, in nature, in music, in the words of God, in the Holy Trimity. All the followers of Christ may be unlike, while they have many things in common and are smilar. They may be all one in Him, as He prayed, and yet be in distinct local churches, and each member have

have many things in common and are similar. They may be all one in Him, as He prayed, and yel be in distinct local churches, and each member have mis own Personal Peculiarities, ecclesiastical preferences and duties.

Fourth—Indeed, Christians must be unlike in their personalities and opinions in many particulars, even though they be all conforming to one model—the humanity of their Divine Master. There are no two of them constituted alike. A difference of constitution causes difference of taste and often of sentiment. John Calvin and John Wesley would naturally delight in two different classes of great truths, and teach accordingly, and neither need be essentially wrong. No two Christians are situated exactly alike, and they may have as many different impressions of a local duty of doctrine as of a land-scape or a statue. Their standpoints always effect somewhat their religious impressions. Their light and acquired knowledge are also unlike—and who does not know the importance of having any object of light where it may be seen to the best advantage? The diversity of experience and observation, attention and education tends to diversity opinions also. No finite mind has ever yet attained to perfect views on all topics. St. Paul says. "Brethren, I count not myself to have apprehended all, but reaching forth unto the things which are before? I press forward to the mark and for the prize of the high calling of God in Christ Jesus, and I count all things but loss for the excellency of the knowledge of God in Christ Nevertheless, whereto we have attained the use in the being many are one body in Christ."

FUR—There are, however, essential truths on which

which

ALL CHRISTIANS DO AND MUST AGREE.

The evil nature of sin, the divine nature of Nim who pardons it and leads to repentance for it, and the ocaseless punishment of ceaseless and unsanctified sinners are axioms in all regenerated minds. The Christian conscience accepts them alike and converges at the cross.

Sixth—The truths which unite them are greater than those on which they disagree, and all Christians should magnify the points of argument and disparage the points of difference, co-operating as far as possible in the unity of the Spirit and the bonds of peace. The period of usefulness for soctations, unless prayer meetings and the common impulses of all God's people are conspiring to fulfil the prayer of Christ, that they all may be one in Him, and the world shall see and know that he is, indeed, divine.

The Professor concluded by saving we can thus

and the world shall see and know that he is, indeed, divine.

The Professor concluded by saying we can thus see that the true Church of God includes all pentient believers of whatever name; that their divisions into separate organizations or seeds have secured greater investigation of the Gospel and extended its influence among different classes of people and in all parts of the world; that the ISES OF SECTABLANISM have been providential, and the Busses profane and selfish, and that the day of light and love has come when all classes of Oristiana, Protestian and Papal, should, in one common sympathy, alore God, our saviour, and celebrate alone His praise. So shall there be a real, visible unity of heart of labor and of hope, till all the world shall own that Jesus is Lord, to the glory of God the Father.

TWENTY-THIRD STREET PRESETTERIAN CHURCH.

The Way of the Transgrosser-The Testi-meny of the Bible-Stockbrokers and Cor-hers-Velvet-Conted Iniquity-Wassen and Fast Horses-Waite Gloves and Satan-Poor Louis-Sermon by Rev. H. D. Northrop.

The congregation of the West Twenty-third street Presbyterian church attended in full force yesterday and listened with deep interest to an eloquent sermon by their pastor, the Rev. H. D. Northrop.

The reverend gentleman took his text from the Book of Proverbs, xiii., 15—"The way of the transgressor is hard." How great, said the speaker, is

THE TESTIMONY OF GOD on this point, and a man who reads the Scripture with the intention to learn, when he lays it down, if he is an honest man, must come to the conclusion, what a poor chance the wicked have! All intalligent persons who read the bible must be of the ame opinion, and it is for this reason that the Bible is hated and scoffed at by those who are disposed to evil. Who ever heard of a man taking a Bible with him when about to commit a burgiary? or of a pics-pocket taking a Bible and leaving a purse? Who ever know of a stockbroker GOING TO WALL STREET WITH A BIBLE

in his pocket. Each word of Scripture is a solid shot at evil doers, and for this reason they scorn and hale it. The Bible is a book of horrors, and though it contains some of the grandest passages ever written, behind its grandeur stalks the dread tiding of misery, disease and damnation. Open its pages and what do you find? No statement that man may break all laws, buman and divine, and yet live. No: but it tells that sin is an abomination, and fire must get burned, and a man who will recklessly jump from a steep precipice will leave his bleeding body on the rocks below. Equally certain is the result of sin, and all nature must be reversed before this law can be changed. Christ and the Apostles have taught us that "the wages of sin is death." and the man who continues in an evil course

DAMNS HIS OWN SOUL. Here remarked the speaker, let us look for some evidence that sin and suffering go together. Call the name of Cain, and the poor blasted wretch will start up and run to hide his brother's gory corpse. Call the mame of Judas, and look for him where he belongs, surrounded by poverty and misery. Call the rich men who sin against the beggars, and you

the rich men who sin against the beggars, and you and them

IN THE DEFEST PITS OF HELL.

We often see upon the ice stakes erected over air noise to warn us of the danger. Such states are found upon every page of history, but their warnings are not needed. Alexander was great in his day, and gained the applause of the world. He snughtered thousands of his enemies, and wantonly murdered his own people to prevent them being taken prisoners. But his greatness was empty; and what awaits him? True, he might continue for three score years and ten, but retribution overtook him and he paid the penalty.

To come down to more modern times, what shall we say of

score years and ten, but retribution overtook him and he paid the penalty.

To come down to more modern times, what shall we say of

THE NEPHEW OF HIS UNCLE?

The French people needed just such a man to rule them. He aided them in their atheism and superstition: he kept an army in Italy against the protests of the whose Protestant world; he rode over the necks of the people, and on a mere protext provoked a bloody war, and he forgot God. What has become of him? Poor Louis! his own acts have hurled him from his high position, and we can shed a tear for his misery. Nations tell the same story. People say those things are not retributive or the consequences of evil doings, but that they come in the natural course of events. Look around and judge for yourselves. France has for years rebelled against God, and what has happened? She has passed through a terrible ordeal, and her soil has been ploughed deep by the furrows of war. Look next to our own war, which can only be attributed to GUE NATIONAL SINS, and surely we all found that the way of the transgressor was hard. But why should we conduc oursides for examples to kings or nations when each individual is an example in hunself? We all know there are certain natural laws which we should all conform to, but many think they can be violated with impurity. We should all work, but we should all conform to, but many think they can be violated with impurity. We should all work, but we should not everwork. This applies particularly to ministers, many of whom, while they advocate the meral law, utterly neglect the physical law. In this way the man get sick and he is sont abroad. It is said he wanted rest, but really he wanted to obey the physical laws which he had transgressod. All the vices of youth are simply draits on eld age, and we need only look about to see how true the saying is, when the law is broken the penalty must be paid." The evidence is not yet exhausted.

The stock thocks?

Is not necessarily a dishonest or designing man. He is entitled to his consintsions,

would

Oo to HELL REJOICING.

This was the result of the life of a gambler, and the speaker trusted no one would be in doubt concerning his opinion of the transactions of last week. Concerning the way of the transactions of last week a practical disbelief. Look at the bloated, blear-eyed awellings on two legs that we see every day about the street corners. They prosper and live well; "they work not and neither do they spin: yet Solomon in all his glory was not arrayed like one of

these." They have money, and are respected as little gods, but you cannot go between them witaout finding that which means hell and damnation.

A MISERABLE SNEAR THISE,
driven by poverty, may enter a house and steal. How quickly the law deals with him; but when a man steals a rationad worth nullions, what then? He drives out it his carriage with

A VELVET COAT AND WHITE GLOVES,
and he is respected. Though such a crime may go unpunished to all appearances, yet the tree bears its fruit. Such a man becomes lost to all respect er decency, and will even make a farce of religion. But how will it be on the last day, when all must be accounted for, when the velvet coat will no longer cover sin, when the Lord with his angels will set his foot upon the earth and judge and according to their deeds? Many will then be disappointed, and they will indeed discover that the way of the transgressor is hard. They will due the ceath and wake up to find themselves a wreck upon the shores of eternity.

CHURCH OF THE MESSIAH.

Advice to Young Men-Closing Sermon of the Season by the Rev. &. H. Hepworth.

At this church last evening the pastor, Rev. G. H. Hepworth, delivered his last sermon previous to entering upon his summer vacation. He began by entering upon his summer vacantus. To began saying:—My friends, I have talked a great deal dur-ing the winter on the subject suggested by my text, and I intended to speak to you upon another theme to-night. But I have had several interesting and some rather painful experiences during the week. I have held converse with some of you, and you have confidentially told me your troubles. I have felt for you, sympathized with you and tried to be a friend and a brother to you, and have been constrained to spend this the last evening f shall have with you until the autumn in giving you advice, the like of which I heartly wish some one had given me when I was at your time of life. When I return from my vacation I intend to devote one. evening of each work to my young men. I don't care whether you hire pews in my church or not if I can do you good. You belong to me and I belong to you. We will meet once a week and talk matters over, and I have no doubt that you will help me as

I HOPE TO HELP YOU. You will find my text to-night in Romans vil., 15-"For what I would, that do I not; but what I hate, that do I." The complaint of the Apostle is one which we have made a thousand times. We have allieven in the perplexing and disheartening position of St. Paul. Not a man here but has solemnly premised himself he would live honorably and not sely, virtuously and not victously. nature-at least, your human nature-is not of such coarse material that you delight or take any pleasure whatever in what is really base and mean. will not believe it. You have once in a while been in such a holy mood that you have caught a passing climps of the heavenly face, and you have said

pleasure whatever in what is really base and mean. I will not believe it. You have once in a while been in such a holy plood that you have caught a passing climps; of the heavenly face, and you have said to yourself, "Now I will be a freeman—master of myself, and I will be God's hau and not the devil's man." But when you got back into the world again—into the burry and genery of life—you have forgotten all beet linings and the world has whed them out as erectually a you wipe the marks off a slate with a spunge. You have gone through with this experience more than once—perhaps many times—and have come at last to give up the attempt to be holy ender the utter despair, which finds vent in the apostic's words, "What I would that I do not; but what I hate that do I." Now, then, I want you to think seriously upon this subject, and I want you to think seriously upon this subject, and I want you to think seriously upon this subject, and I want you to think seriously upon this subject, and I want you to think seriously upon this subject, and I want you to think seriously upon this subject, and I want you to think seriously upon this subject, and I want you to think seriously upon this subject and I want you to think seriously upon this subject, and I want you to think seriously upon this subject and I want you to think seriously upon this subject and I want you to think seriously upon this subject and I want you to think seriously upon this subject and I want you to think seriously upon this subject and I want you to think seriously upon this subject and I want you to think seriously upon this subject and I want you to want and I want you are the action and the proper and the part of the perfect of a long line of ancestry. The sips of your fathers as well as the virtues of your mothers have all reapipeared in you. You are not well balanced. You begin life at a kind of disadvantage. The laws of transmission of tendencies upward and downward are too little appreciated, and they are not offeu enough a world. The public of

sleve and you will have small shot; pour it through a large sieve and you will have large shot. This is inevitable; it is eternally troe. So if you are apprintially carcless you will not have a noble life; but if you obey the law and work hard your life shall be noble and worthy.

If WON'T DO TO RUN ANY RISK in this matter. You has take your chances in Rock Island stock and possibly win; but In the spiritual world there are no chances. It is in morals as it is in a first class store; what you pay for you have, and nothing else. Now, you have certain habits which stand in your way, and what stall you do? Only one thing, my doar irlends; give up those habits, and right off, or they will swallow you up. You may be sure that my words are true. What would you think of a man who should paddle his cance close to the falls on Niagara river? Would you think him sensible it he should say I am having a good time, and I propose to take the chances of going over? No. Your blood would curde in your veins; you would wonder

That ANY MAN COULD BE SO RASH, so crazy; and you would cry out, "Come ashore; it's certain death to stay there." Well, that is what I say to you. Perhaps you drink; perhaps you gamble. God pity you if you are bound to either dithese habits. But what is the remedy? There is but one in the whole world—come ashore and stay shore. Use your timost endeavor; pray God to

but one in the whole world—come ashore and stay ashore. Use your utmost endeavor; pray God to give you strength to reach the shore in safety. Christias promised to help you. If you are a lost or a wandering sheep Be is looking for you; ery cut and He will hear your voice and come to you and save

BROOKLYN CHURCHES.

Plymouth's Pastor on the Power of Praise Rev. Dr. Chapman on the Yoke of Christianity-Tae Rev. Wm. France, of Scotland, on Redemption from Sin.

PLYMOUTH CHURCH.

Love of Praise to be Regulated not Eradi-cated—Children Should be Stimulated to do Well by Praise—The Uselessness of At-tempting to de God's Work Over.

Mr. Beecher preached yesterday from John xii., 43-"For they leved the praise of men more than the praise of God." This, said he, was spoken of the rulers of Jerusalem. Their moral consciousness accepted the truth, but they preferred the favor of their fellow men. The love of praise is a constituent element of the mind, and one that carries with it as much miscotef and as much benefit as any faculty. In animals and in the savage tribes we find this feeling. It is not from education; it is organic, and, I may add, ineradicable.. Society, without it, would be like carriages without springs everything would jolt. A man may be just and truthful, but if ne has no love of praise he will perpetually jar. But by perversion the love of praise may lajure a man's individuality. God proposes that each man shall represent a distinct idea. But some men are almost

MORAL HAPLECUINS.

They are not anything themselves, but are what the last pressure made them. They are forever dancing attention on some one's will for the purposa of obtaining sympathy and favor. There are many that wait upon life externally and internelly so soft

that wait upon life externally and internally so soft and plastic that you can scarcely say that they have individuality. This love of praise becomes to many a moral sense. To them what the greatest number thinks is right. What is thought is to them as what is inspired. Conscience is lost in approbativeness. Their rule of right is

The finought of other man.

Multitudes of men are swinging torches over human freedom, who in my time have used the torches to light fires against human right. These are cowards, and love the praise of men more than the praise of God.

If is right to praise of men more than the praise of God.

If is right to praise of men more than the praise with flattery. It is not flattery to say to Apollo, "You are becautiful." Other men are strengthened by praise. Many a child's whole history has turned on the point of praise for good and noble actions, it helps men to praise them for things of which they are praiseworthy. To tell a person that he is hoble when you know that he is mean, to tell a broud man

that he is humble—this is bad to the one praised and a good deal worse to the one that praises. In religion many persons conform because their good standing depends on their regularity. They go as custom requires and call it devotion. That there is a great deal of the so-called religious life that comes from love of conformity and approbation is certain. In art or literature the love of praise, as a predominant element, is importous, and I don't believe that he

or speaks, or paints of the effect it will have on others will ever succeed, and the weaklings who fill literature are those who never can forget themselves. It is impossible to root out this quality, and it should not be rooted out. If cure depends upon tradication you can never cure it. In general all attempts to oradicate deep-seated faculties results in driving them in, making them deeper. For might as well attempt to stop passions by damming them up. They have not yet learned that when God Bullids Human Naturs

might as well attempt to stop the flow of a river.

Men attempt to stop passions by damming them up.

They have not yet learned that when

GOD BUILDS HUMAN NATURE

He builds so that men can't unbuild. Passions can
be regulated, but they cannot be eradicated. Let me
put my strength against my horse's strength and he
laughs me to scorn; but let me get the bit in file
mouth and I laugh him to scorn. So the love of
nraise can't be eradicated, but you can make indilike praise for good things. You never can pragdown a faculty, or watch down a faculty, or resolve
down a faculty, but you can regulate.

WE WANT TO KEEP ALL WE HAVE,
and regulate it. The love of praise ought to work
with idealty. What men do is never equal to what
they want to do. My sormons are good when I think
them, but very poor when I preach them. So he
who has this inspiration of idealty is kept from selfconceit. For a man to like to be praised for his
knowledge by the ignorant is unworthy. It is better
to put your enort beyond any man's requisition. It
is not enough for you to be equal to the average,
your idealty should carry you far above. Love of
praise thus allied with the moral nature will lead to,
reternal and infinity excellence. A valigar love of
praise lifts hum up.

PARENTS OUGHT TO DEAL MORE WISKLY
with their children in the matter of praise than they,
do. Some govern by praise without any scruple as
to the truth. It is scandalous for parents to brang up
children in this way. Others go he other extreme,
and refuse to praise the child at all. If the child is
extremely delighted with its brilliant new shoes off
the shoes come, and the coarsest are put in there
place. The love of beauty is natural, and it should
be ministered to. No man is convinced by hunger
that food is not good. It requires an infulte degree
of patience to Study children and find out the best
things for them; but if it is too much trouble to
properly educate your children and find out the best
things for them; but if it is too much trouble to
properly deducate your

every year, the best and the brightest, and we go on as if there were no BREAKING HEARTS.

What are men that their praise should drive us over the precipice of destruction? Look to God, and at every sup remember that the praise of God, if it be not loud, is strong and deep and lasting, and believe that the drawing of his heart is more to you than the drawing or any earthly heart.

PRESETTERIAN CHERCH, TOMPRINS AVENUE

General Tom Thumb's Estate—How It Looks—Serviou by One of the Scotch Delegation on the Way of Salvation—The Gespel Pure and Undenied.

Tompkins avenue Presbyterian church is situated one block north of Fulton avenue, and is immediately contiguous to the estate which General Stration purchased with a portion of the large carnings he acquired by exhibiting himself in alf civilized lands as "General Tom Thumb." The Scotch, with their characteristic far-sightedness TAKEN TIME BY THE PORELOCK,

and have erected a neat, capacious red brick

and have erected a neat, capacious rod brick church, with emblazoned glass windows, oak pewis, carpeted floors, an organ and, in short, all the modern luxuries that are deemed neeeful to help to attending unto

That perfect rest naught can molest phore yolden harps are ringing.

This church was built about eighteen months ago, which the population of the neighborhood was more sparse than it is now. The church is at present without a settled paytor. A few months ago the clergy-man who had that spiritual charge fed sick, and this, no doubt, was one of the circumstances that caused the congregation yesterday morning to be somewhat limited, although the occasion was one in which the edifice might with appropriateness have been crowded. The service was conducted and the sermon presented by the Rev. Wm. France, of Paisley, Scotland, one of the deligates from the United Presbyterian Ohuven to the late General Assembly of the United States. To the Section eye, and indeed to the English also, Mr. France's physical appearance mast have been very refreshing and strongly pivocesure of home studies. From the crown of the head to the sole of the foot the was the regulation sait of black, with the English rock coat and the ineviable white tie, attached to an upright white collar. Every hat of his head was silver gray, and it was parten and dressed with a scrupulosity and a particularness that impressed the behotder with the conviction that the wearer, thereof practised the aposition that the wearer theory practised the aposition that the wearer theory practised the position that the wearer hereof practised the aposition that the wearer hereof practised the aposition that the wearer hereof

happy accord with his physical. If nature had stamped upon him the British stamp his sernon and the mode with which he treated his subject was consistent with his insufaction and the mode with which he treated his subject was consistent with his insufaction from the property of a Scotch Presbyterian of the Old School. Mr. France's subject was 'ldedemption from Sin;' and the text selected was the prophecy of Hosea Mr., 2:—"Take with you works, and turn to the Lord; say unto fling, take away all inquity and receive us graciously; so will we render the caives of our lips." The sermon was, as all Scotch sermons are in the old country, either extemporaneous or memoriter. There was not the turning over pege after page of manuscript, so peculiar in American pulpits, it was delivered with lautiless intonation, with careful and well-trivial well-trivial extended from the thoroughly evangelical standpoint, which a wealth of Scriptural quotations that left no assection of trust nor invitation to the sinner unsupported by sacred authority. There was the orthodox division of the subject into three branches, and then a subdivision from each of the branches. The division was the natural one when the text supplies of "turning to the Lord," of "taking away inquity" and of "receiving us graciously." The way of salvantion thus described was the old-fishioned way, scripturally spoken, without the slightest accompaniment of the American sensationalism, of anecdote telling, local hits or pulpit latiniery. If was, in short, the Gospel pure and undefined, and as this is homewhat of a novelty in these days, must have been refreshing and acceptable to those who heard it.

ST. JOHN'S METHODIST EPISCOPAL CHERCH.

The Toke of Christianity-Sermon by Roy,

Mr. Chapman.
The Rev. J. A. M. Chapman preached yesterday. morning to St. John's Methodist Episcopal caurely, Bedford arenue, taking for his text the thirtieth verse of the eleventh chapter of Matthew-"For my yoke is easy and my burden is light."

His first proposition in discussing the subject was, that in a religion adapted to the condition of fallen humanity a yoke was necessary and a burden unavoidable. There was a general misapprehension in regard to the relation and character of Christianity. it is in harmony with nature both in its condition and its claims. In accepting religion it is not a choice between burdens and trials, difficulties, toils and sacrifices, our the one hand, and an entire exemption from them on the other, but between those of sin and those of religion. Nor should religion be complained of more than nature or Providence for imposing burdens and duties, for they impose burdens and duties equally with religion. Religion is represented as a confest, It is a warfare. We are to fight the good fight of faith and tay hold of eternal life. But is not life in every aspect a warfare? Are not

OUR VERY BODIES A THEATER OF CONFLICT between health and sickness, life and death? In s single word, is not every department of thought and feeling and action a battle field where antagonistic feeling and action a battle field where antagonistic forces are in a constant life and death strugglor. Refigion is represented as a work, We are to enter the vineyard of the Master and toll; We are to do the commandments of God. But, then is the religious world the only one in which had are compelled to be inhorered in which had are compelled to be inhorered in the say disadvantage to the World that there is follished and the constant in the prize of elemantification is represented as a race, and we are to run the race in order to obtain the prize of elemantification in this world at the end of a racecourse? The anona, the riches, by pleasures of this world, lie they not at the end of the race? Then from the very nature of the case discipline and exercise are the conditions of the elevation of both mind and matter.

conditions of the cicvation of both mind and matter.

In the further clucidation of this thought the preacher made some observations upon the impertance of "making an effort." I know it is said, continued the speaker, there are gentiased in the world that gash out to astonish and to delight the race, Sq there may be; and yet, if we were acquainted with the hinden conditions of mental power and efficiency, or should find that the lights that shine with steadlest ray and the greatest entitience, that give the world the most light and heat, are kindled and kept burping by the most

PRESISTENT TOIL AND WORK.

Who are the men that are the leaders in loventions and in discoveries in science, in religion, in

CONTINUED ON NINTH PAGE